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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE MOSLEM SUNRISE

EDITED BY
SUFU M. R. BENGALIEE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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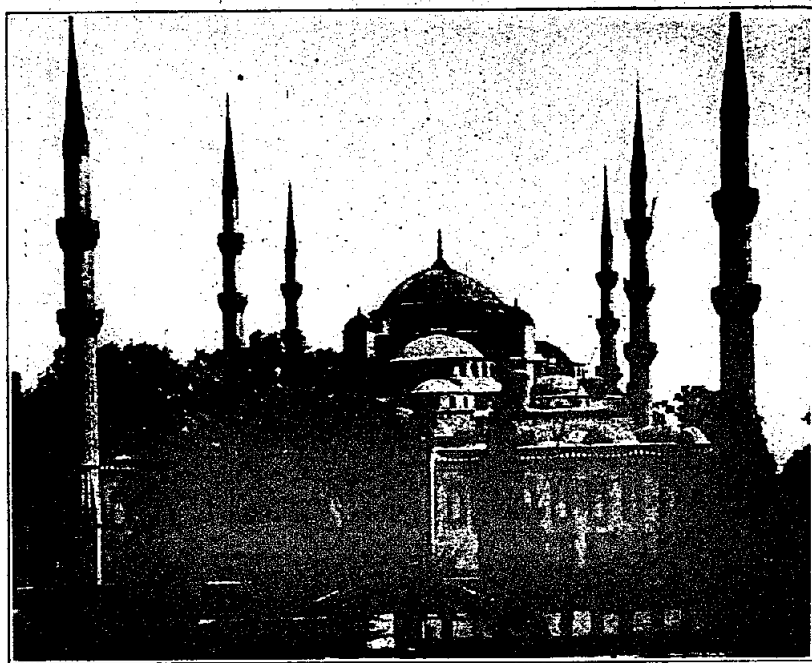
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The Only Mosque With Six Minarets



*Exterior view of the Mosque of Sultan Ahmad in Constantinople.
A Masterpiece of Moslem architecture.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الدِّينُ عِنْدَ اللَّهِ الْآسَاسُ

A Passage From The Holy Quran

Transliteration

Bismilaa-hir-Rahmaa-nir-Raheem.

Alif Laam-Mim.

Dhaali-kal-kitaabu laa raiba fee-hi hudal-lil muttaqueen.

Alladheena yu'minoona bil-ghaibi wa yuqueemoonas-salaata wa mimmaa razaqnaa-hum yunfiquoon.

Walladheena yu'minoona bimaa unzila ilaika wamaa unzila min quablik; wa-bil aakhirati hum-yuquinoon.

Ulaaika alaa hudam-mir-Rabbi-him wa ulaa-ika humul muflihoon.
(II—1-6)

Translation

In the name of Allah, the Merciful, the Compassionate

Alif Laam-Mim — I am Allah, the Most Knowing.

This book wherein there is no doubt, is a guidance for the God-fearing, Who believe in the unseen and observe prayer and expand out of what We have provided them with.

And who believe in what has been sent down to thee, and what has been sent down before thee and firm faith have they in what is to come.

It is they who follow the guidance from their Lord, and it is they who shall succeed. (II —1-6)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Ibn Umar reports that he heard the Holy Prophet say: "Every one of you is a ruler and every one of you shall be questioned about those under his rule; the king is a ruler and he shall be questioned about his subjects; and the man is a ruler and shall be questioned about those under his care; the woman is a ruler in the house of her husband and she shall be questioned about those under her care; and the servant is a ruler of the property of his master and shall be questioned about that which is entrusted to him." (Bukhari)

Usma relates that the Holy Prophet said: "To whomsoever good is done and he says to the doer of it, 'May Allah reward thee,' he has done his utmost in praising and thanking." (Tirmidhi)

Abu Musa reports that the Holy Prophet said: "The faithful treasurer who pays what he is ordered with a willing heart is one of those who give charity." (Bukhari)

Anas reports that the Holy Prophet said: "When one of you says prayers, he holds secret intercourse with his Lord." (Bukhari)

Jabir relates that the Holy Prophet said: "The five daily prayers are like a fresh river which runs by the door of one's house. He who washes himself in it five times a day will keep perfectly clean." (Muslim)

Abdulla Ibn Umar reports that the Holy Prophet was accosted to pray: "O God Who has the power to turn the hearts of men, turn our hearts toward obedience to Thee." (Muslim)

Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi 1835 - 1908

A Message of Peace

That religion is no religion which does not inculcate broad sympathy, nor does that man deserve to be called man who does not have a sympathetic soul within him. God has not withheld His bounty from any people. The powers and faculties which He bestowed on the ancient peoples of India, have also been bestowed on the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all, the earth of God serves as a floor, and for the sake of all, the sun, the moon, and the stars give their light, and perform such other functions as God has charged them with. All of them derive benefit from the air, water, fire, earth and other things created by God, and all of them use the produce of the earth, its corn, its herbs, its flowers and its fruits. These liberal ways of God teach us that we also should do good to all mankind and should not have a cramped outlook, or a confined sympathy.

My friends, know it for certain that if any people should fail to honor the divine example, and fail to shape its conduct in accordance with this pure example, then that people shall soon be destroyed, and the evil consequences of its transgression shall be visited not only on itself, but also on its unborn generations.

Ever since the world came into existence, the righteous ones of all lands have proclaimed that man survives by cultivating the fine attributes of God, and that both the physical and spiritual life of man depend on his conformity to divine morals from which all peace is to be derived.

Hindus and Moslems are communities about whom it is

impossible to say that either one of them can, at any time, turn the other out of the country. On the other hand, the ties which unite them are so strong that it is impossible to cut them asunder now. If one of the two is visited by any general affliction, the other cannot afford to stand aside, with folded arms, but must suffer along with it. If one of them should seek, out of scorn and pride, to bring the other into contempt, it also shall be branded with the same contempt. And if one of them does not sympathize with the other, that one shall also suffer the evil consequences of this lack of sympathy. If an individual belonging to one of these communities does anything to harm the other, he behaves like one who cuts off the branch upon which he is himself sitting. Friends, you are now educated, and it is time you cleared your hearts of all hatreds, and advanced in mutual goodwill and friendliness; it is time that unkindness gave way to charity. The journey of this life resembles a journey through the desert undertaken in the burning heat of the sun. To mitigate the heat of the journey, and to quench the thirst on the way, what you need is the cold water of union and goodwill.

I invite you to peace at a time when peace is urgently needed. Disaster after disaster has come into this world. We have had earthquakes and famines and the plague has not yet left us. Almighty God has even told me that if the world does not repent of its evil ways and does not forsake them all, disasters yet more terrible shall visit our globe, and one disaster will not have left before another will have appeared; and at length mankind, out of helplessness, will begin to ask what is going to happen. And many, under the strain of their suffering, will lose the balance of their minds. Beware, therefore, my fellow countrymen, and take care before the time arrives. Let Hindus and Moslems make peace between them. If one of them is doing to the other any wrong, which prevents this peace, let it at once give up the wrong, or else it shall be responsible for all the ill feeling between the two."

The Background of the Islamic Economic System

By

Hazrat Mirza Bashiruddin Mahmud Ahmad
The Head Of The Ahmadiyya Movement in Islam

The starting point of all Islamic thought, whether political, economic, or social, is the truth that real ownership, sovereignty and power belong only to God. In the Holy Quran we read:

"And blessed is He to Whom belongs the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the Hour, and to Him shall you be brought back". (XLIII 85)

The truth expressed in these words forms the fundamental basis of all Islamic teaching. Ultimate ownership over the Universe, with everything it contains, lies with God, to Whom returns in the last resort everything that breathes and lives in this world.

Evidently, where a man holds an office as a trust, he, for his behavior in that capacity, is answerable to the agency which put him in that position. Similarly when a sum of money is put into the hands of a man for a specific purpose, he has no right to squander it, or to devote it to any purpose other than the one specified by the entrusting agency. But a man whose behavior is subject to no such limitations is free to act as suits his needs, or his mood of the moment: if he is entitled to the use of wealth by virtue of personal ownership, he might, at will, hoard it like a miser, or squander it like a spendthrift, or pour it down the gutter like a fool: no one has a right to call him to account for his folly. The Quranic verse quoted above thus makes it clear that all empires and kingdoms, and all instruments of control by man over man, and the lower animals, are so many TRUSTS put into his hands with a view to the mutual advantage of all. No one therefore should presume to act as if he were the absolute master, because real ownership and mastery over everything and everyone lies only with God: others in their respective spheres are no more than TRUSTEES, answerable

before God for the manner in which they discharge the trust reposed in them.

The Holy Quran declares in clear unmistakable words that kingship and the right to rule over others comes from God: no one has any inherent, personal, intrinsic, independent claim to it. We are told that Allah is the King of all kings, the Master of all masters: He bestows kingship and kingdoms upon whomsoever He deems fit and snatches away kingdoms from whomsoever He pleases: He exalts those He pleases, to positions of honour and humbles those He pleases, for in His hands lies every good, and He has power over all things (III: 25).

So that when kingship falls to the share of anyone, it bestows upon him only a mandate, not the right of absolute ownership. The verse however should not be taken to imply that this bestowal from God established an inalienable right to that position, or that a king or ruler, however worthless, was in any case, a representative of God. It means that the factors which raise a man to kingship or power are created by God, so that when a man became king, he did so by utilising these factors, and he should never become unmindful of the Agency which permitted his rise, of the mandate underlying that permission—an indispensable sense of trusteeship, never the slightest vestige of absolute ownership, the final power and the ultimate decision in every case being in the hands of God. No matter what was the form which authority took, no matter in what shape the instruments of control were fashioned—empires, kingdoms, city states, democracies, dictatorships, or what not—whatever usages or laws were established by these agencies, for putting them into operation the agencies remained answerable to God. If their laws created unrest, discord, strife and unhappiness, or if they failed on the score of positive achievement in the pursuit of the common objective of human civilization, these agencies exposed themselves to indictment before the august Throne of the Divine Maker and Master of all.

We see, therefore, that it is not the intention of this verse to imply that bestowal of power by God entitled the recipient to proceed as

if he were his own master and the master of everything put into his grasp. Nor that the mere fact of a man having risen to power should be taken as an indication that it was specifically the will of God that he should so rise, making opposition to him into a sin by inference. It simply means that he was allowed to gather into his hands power of control which primarily and first of all belongs to God, to be exercised by others only in accordance with the mandate issued by Him. If he failed to do so, he was liable to be called to account*.

The Holy Quran makes a classification of those in authority which is extremely illuminating and full of deep meaning:

"When they are put in a position of authority and power, their aim is to create disorder in the land, to destroy groups of population by impairing their powers of reproduction (economic or otherwise) in disregard of the fact that Allah does not countenance disorder" (II: 205)

History bears out the truth and justice of this classification only too well. We know to our cost that rulers of this type are the general rule rather than the exception. Their aim is not to serve their country nor to establish security and peace, nor create reassurance in the hearts of men; on the contrary they set schemes afoot which make various nations and tribes and groups and classes and religions war one against the other, so that chaos results in the land. Their discriminating policies wreck civilisation by crippling production; they knock the economic bottom out of society, and ruin the future of coming generations. The word *Harth* used in the text here literally means an agricultural crop, but figuratively the meaning has a wider field of application similar in sense to what we call "productive capacity". They do all these things, forgetful of the facts that Allah does not countenance injustice or disorder. So the tyrants merit at last the wrath of Heaven and sharp reactions take place against their policies, which, in time, sweep them and their works away into the limbo of things.

*The above, however, should not be taken to preclude the possibility of anyone rising to kingship or power through a special and specific over-riding Providence from God; for such rises do take place sometimes. But then those who rise to power through this special Providence are without fail good and righteous men and the field of their authority is religious and spiritual, not temporal.

It is evident from this text that in the light of Islamic teaching, only those rulers are rulers in the proper and commendable sense who give peace to the people and a sense of security, who strengthen the economic roots of society, who do not squander the manpower and other resources of the country in aggressive, unnecessary wars, but concentrate instead upon efforts to improve conditions of life for the people. All these duties, according to the Islamic view, devolve upon the state.

The Holy Quran further lays down another important principle as follows:

"Allah commands you to make over trusts to those who are worthy, and that when you judge between people, you judge with justice; surely Allah admonishes you with what is excellent; Allah is Seeing, Hearing". (IV. 58).

When in a position to have a say in the matter of appointment to functions of government, our duty from God is to select the best man for the job, capable of handling the affairs of state with integrity, forbearance, sagacity and strength; while those who are appointed to these offices of trust are enjoined to guard against partiality for or against particular individuals, classes or nations. No one is to be unduly suppressed, no one unduly uplifted, to the detriment of others. We are told, moreover, that this in any sense is not an arbitrary order devoid of rational basis: it rests on the sure foundation of a deep truth which leads to farreaching beneficial results when properly observed. Evenhanded justice for all, irrespective of the circumstances of birth, financial weight, colour, class, political leanings, or religious affiliations, is the foremost condition for the creation of a sense of security in the public without which no regime can last or achieve anything of real benefit to the people. Differential policies upset essential equilibriums, creating thereby severe heart burnings and deep seated hatreds, which make peace impossible except for brief uncertain periods, which are followed by beastly demonstrations of baseness and cruelty by the underdogs whenever they get a chance to bite in turn. Allah, indeed, is the Hearing and the Seeing. He has seen how the heel of tyrants grinds down human beings into the mire,

how their homes are desecrated and the bread snatched out of their hungry hands; how intelligent human beings are turned into low oafs, moral sores or political idiots; and seeing these things His Mercy has moved to guide man out of these woods reeking with the smell of human blood shed in fiendish struggles. He has therefore directed and decreed that those set to rule their fellow men must rise to their posts through elections on the part of the public, conducted in a scrupulously honest spirit bent upon finding really the most capable men. And a perpetual mandate has been set to be steadfastly kept in view by those elected to positions of trust in that their duty is to deal out justice and sympathy and understanding, to protect life and property, to strengthen economy, to bridge gulfs which separate man from man, class from class and nation from nation—to foster national potentialities, and in no case to squander them.

This is the general back ground in which Islam places its economic system, and it goes without saying that no system could do any good unless it was placed in an environment suited to its working. Of all the religions in the world Islam has been the first (1) to advocate a system of Representative Government and to set down capacity and integrity as the only conditions which should govern elections to offices of states; (2) to formulate the principle that the privilege to rule is a TRUST, not a RIGHT; (3) to declare that an equitable peace and progress for all should be the single aim of government; (4) and to enjoin upon the rulers to remain always impartial judges between contending interests—individuals, classes, colours, creeds or other conflicts.

In short Islam is not in favour of hereditary kingship. Its teaching on the point is unmistakable that offices of government were to be put into the hands of capable men only; and that choice or election was not to be influenced by any other motive. Election and selection were to be the guiding principles. It was the duty of Moslems that after careful thought they should put the reins of government into hands best qualified to hold them—not from the point of view of descent or wealth, or the influence and strength of adherents, but solely on the criterion whether or not the candidate possessed those qualities without which no ruler could be a source of blessing for those

he ruled over. Simultaneously, integrity, justice, the equitable treatment of all, and the good of all, were to be the constant guiding principles of their administration. This vigorous and vital teaching explains why even after the fabric of Moslem state had reverted to heredity patterns, Moslem political thought and tendency continued to show republican leanings.

In his Decline and Fall of the Roman Empire Gibbon presents a picture of a Turkish king—Malik Shah, son of Alp Arsalan. Malik Shah was only a youth when his father died, and three powerful claimants rose to dispute the throne with him—a brother, an uncle, and a cousin. His Prime Minister was Nizam-ud-Din Tusi, who was a Shia, and therefore persuaded his royal master to visit the tomb of Imam Musa Reza to offer prayers for victory in its sacred precincts. After the prayer Malik Shah asked Nizam-ud-Din what he had prayed for. The Prime Minister answered that he had prayed for royal victory against the rebels. The youthful king heard this reply in reflective silence, then added: "As for me, I prayed to God to take away from me my life and crown and to bestow it upon my brother if he was better qualified to rule over the Moslems."

Gibbon is a Christian historian whose writings display a strong and deep bias against Islam. But in connection with this moving incident, he, in fact, pays spontaneous tribute to the purity of Islamic teaching and its extraordinary hold upon the Moslem mind.

These are the sentiments and spirit which earlier had held such sway over Hazrat Umar in the days of his Khilafat that he was constantly driven to super-human exertions in order to carry the burdens of state as they should be carried. Hazrat Umar's untiring and stupendous services to the Islamic cause form a glowing theme even for inimical Christian writers who do not scruple to make the preposterous charge that the Holy Prophet was not honest in his dealings. But even writers of this kind, cannot help waxing eloquent over the virtues of Hazrat Abu Bakr and Hazrat Umar—particularly Hazrat Umar whose vigilance in public interest and the effectiveness and beauty of his essentially simple and direct methods of administration have caught the imagination of an admiring world—even to the extent that the popular

view among non-Moslem historians generally holds that the consolidation of Islam as a political power and its spread as a religion was due to the energy and unsparing efforts of Hazrat Umar, rather than of the Holy Founder of this religion. But whereas in the eyes of others Umar's tirelessness in the interest of public weal looms so large, he himself seems to have been painfully conscious only of his shortcomings as the bearer of a great trust. For, in the discharge of his public duties, the exacting standard he always had in mind was the principle laid down by the Holy Quran:

"Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice."

Fatally stabbed by a malcontent, Hazrat Umar lay on his death bed. He was restless and in great pain, not so much, it would seem, on account of the burning wound in his side as on account of the consciousness that he would soon have to answer before God for the manner in which he had discharged the great trust put into his hands. In this mental agony he tossed from side to side, repeating continually,

"O my Lord: I ask for no rewards only be pleased to call me not to account for my shortcomings."

This frame of mind on the part of a ruler like Hazrat Umar supplies a most graphic indication of the lofty standards laid down by Islam for those called upon to rule over their fellowmen. His tireless energy, his selflessness, his understanding, his sympathy, his scrupulous discharge of duty, his stout sense of evenhanded justice, his zeal in the service of Islam, are universally recognised and marvelled at even today as they were thirteen and a half centuries ago. But Umar on his death bed was not conscious of what he had done—he was only harrassed by thoughts of what he might have left undone.

Democracy In Islam

Two Slave-Leaders

God has created all men free and Islam was the first religion to recognize the inviolability of this most sacred heritage of humanity. We give below a brief sketch of the lives of Bilal and Zaid, both freed slaves, to show to what heights of spiritual, social and intellectual eminence Islam had raised the slave community.

Bilal was an Ethiopian slave. He was born at Mecca. The fact that he was one of those very few individuals who responded to the call of Truth in the very early days when the Prophet was quite helpless and his cause seemed hopeless shows, beyond all possibility of doubt, that the slaves looked upon the Prophet as their greatest friend and helper, the sincerest advocate and champion of their cause. Bilal was subjected by the Meccans to persecution and privations that beggar description. He was told that the course he had adopted would lead to his destruction and that he would have to choose between death and recantation. Being a slave he was quite helpless and there seemed to be no end to the persecution he had to endure. And yet Bilal the Ethiopian was not the man who could by any means be turned away from Islam and the Prophet. Deliberately and after mature thinking he had taken the step. The storm of persecution passed. The same Ethiopian slave became one of the most respected leaders of Islam. Umar, the mightiest monarch of his time used to stand up to show his respect to him whenever Bilal happened to visit him. He often called him the "Chief of the Moslems." He was the trusted personal companion of the Prophet and was in charge of the management of his household. After the death of his beloved Master, Bilal requested Abu Bakr, who was then not only the Head of the Moslem community but also his benefactor (Hazrat Abu Bakr had bought Bilal from Omayya and emancipated him) to allow him to go and serve the cause of God in Iraq or Syria. The answer that this request of Bilal elicited from the Khalifa was very pathetic. "Bilal," said Abu Bakr, "I beg

you in the name of God and the right I have over you not to leave me in my old age." Such were the relations that existed between the Head of the Moslem State and an Ethiopian freed slave. On the death of Abu Bakr, Umar repeated to him the request of his predecessor. But Bilal refused to be deprived any longer of the reward of serving the cause of Truth and Righteousness. His memory is held in very high esteem by Moslems in all countries. He lies buried in the Moslem graveyard at Damascus. By his side are enjoying their eternal sleep some of the most respected of the Prophet's companions and wives, Abu Obaida, Dihay-i-kalbi, Saad bin Waqqas, Umm-i-Habiba and Umm-i-Salma. But his tomb attracts more pilgrims than are attracted by any other tomb in Damascus. The love and affection which the Moslems bear towards him is only a reflection of the attachment which the Holy Prophet had for his loyal and devoted servant and of the respect and esteem in which he was held by his companions. The abiding place that Bilal has secured in the hearts of the Moslems all the world over is an eloquent testimony to the inestimable service that Islam rendered to the cause of slaves in raising them from the lowest depths of degradation to the highest pinnacles of social eminence.

Another freed slave was Zaid of eternal fame. He was given to the possession of the Holy Prophet by his wife, Khadija, long before the Prophet was entrusted with his great and noble mission. The Prophet at once freed him. Though he was given his freedom without, however, any request or desire on his part, Zaid remained attached to the Prophet with a devotion at once unprecedented and unparalleled. Never had any slave carried out the behests and commands of his master so completely, joyfully and faithfully as did Zaid obey the Holy Prophet and no father had ever been so loving and kind to his son as was the Prophet to Zaid. The Prophet's affection and kindness to Zaid was repaid by a pure, unmixed and unsullied fidelity and love by the latter. Even the imploring entreaties of a beseeching father and uncle could not persuade him to leave the Prophet. "Nothing in the world can separate me from the Prophet," Zaid told his father and uncle, when they came to take him home with them, "he is all in all to me in the world."

He was always looked upon and treated as a member of his family

by the Prophet who loved him so much that he came to be known and called as "Zaid, son of Muhammad." The Prophet had him first married to Umm-i-Aiman whom he (the Holy Prophet) respected very much as she was his foster-mother and then to Zainab who was his cousin. Zaid, according to some traditionists, was the first man to believe in the Prophet. When Hamza, the Prophet's dear uncle, became Moslem he was linked into a chain of brotherhood with Zaid. Ayesha says that Zaid was never sent in any expedition, over which he was not put in command and he was never left behind by the Prophet in any expedition when he was not made the chief of the Moslems remaining behind and his representative and successor in Medina. He was entrusted with the supreme command by the Prophet in nine battles. Zaid sealed his devotion to his noble and beloved Master with the blood of his life at the battlefield of Muta. Ayesha thinks that if Zaid had been living at the time of the Prophet's demise, the latter would have nominated him as his successor. From the manner in which the Prophet treated Zaid it does not seem a very remote probability that Zaid would have been selected by the Prophet as his successor and the Head of the Moslem State after his death. From the very degraded position of a slave to the possibility of being nominated as the successor of the Greatest of God's prophets and the Noblest son of Man is indeed a marvellous change and this change in the position of the slaves was effected by Islam.

My soul is filled with love and praise
For all the blessings Thou dost send,
My God, my Maker, and my Friend.

I do not know Thy plan for me,
But this I know: I trust in Thee
To be my counsel and my guide;
So in Thy presence I abide.

— The Daily Word.

Modern Turkey

One rather surprising thing about modern Turkey is its press. There are no less than one hundred and thirty daily papers, thirty-eight of which appear in Istanbul. I doubt whether any exceed twenty thousand in circulation and their advertising revenue is very small. One wonders how those men who produce the papers live. Yet they are educated men, with a wide knowledge of the world, and they write shrewd comments on world affairs. During the war a party of about a dozen Turkish editors visited England and the United States and another party went to India, while others paid a visit to the Russian front as Hitler's guests. Several Turkish papers were represented at San Francisco. There are papers for the minorities, three dailies in Greek and two in Armenian, and one for the Jews published partly in Turkish and partly in their own "Israelite" Spanish. There are no daily papers in Italian or Russian or English at present, but there are four in French. And Istanbul has four or five comic papers, in which gifted caricaturists vent their sarcasm and irony, sometimes with a humor too caustic for the taste of the English-reading public.

The press in Turkey is still subject to one grave restriction. The government has the power to suspend any paper arbitrarily, without appeal, and without even stating the cause. After vigorous protest from the journalistic world the matter has at last been taken up by the National Assembly and it looks as if a modification will be shortly introduced. Probably the writers of articles, instead of the papers themselves, will be held responsible and the powers of suspense transferred to a special court. On the other hand, the government has, by a recent decree, declared a monopoly of all films, which it will dole out as it thinks fit, reserving the right to buy, distribute, sell or give them to whom it will.

During the war and after, Turkey has been a privileged country, with probably less hardship, privation and restriction than in any country in Europe. True, prices have soared, but there has been an abundance of most good things. The most inconvenient shortages were of tea and coffee. It is hard to think of the Turk without his cup of coffee, brewed in his own oriental way, but we saw him trying substitutes such as roast corn, barley, peas and nuts, for the coffee ration was only about half a pound for two months. Bread was low in quality and was (and still is) closely rationed. Sugar, too, was scarce, and since the Turks, like all good Muslims, by tradition abstain from alcohol and are correspondingly fond of sweets this scarcity evoked considerable consternation.

The Turks are public-spirited, and are making great efforts to render their public institutions modern and efficient. Take, for example, the Poor Houses in Istanbul, which were founded by Grand Vizir Halif Rifat Pasha, with accommodation for eight hundred inmates without distinction of sex or birth.

These have now been taken over by the city and the budget has grown from 180,659 to 604,644 Ltqs. since 1938. The aged and infirm inmates are being well cared for, and the children, most of whom are foundlings, are being trained as carpenters, blacksmiths, shoemakers and other artisans. Turkey has many progressive social-service projects such as an association devoted to the founding of Infant Homes, an Anti-Tubercular League, a model penitentiary and two schools for deaf-mutes. Every big town by now has its *halkevi*, that is, its People's House, which serves as educational and recreational center and club, and smaller communities have opened *balkodalari*, or People's Rooms. It is hoped to have ten thousand of these rooms, one for every village in the country: in 1944 no less than 2338 were opened.

There is also a very modern type of school on a cooperative basis, known as the *koy enstitut*. This is a new idea in education, inaugurated in 1938 by Safvet Arikan, a former staff officer of the army who became a Minister of Education completely free of all educational tradition. Arikan's idea was to make use of the retired sergeant or other petty officer, who would be sure to be found in every village, and who had some sort of education, however primitive — he might even know how to read and write. This notion was taken up energetically by a teacher named Ismail Hakki Tonguj who, as a young man, had been horrified to see a lot of schoolboys punished because they broke the rules of their school in breaking out at night to save the patients from a burning hospital. An American lady who visited a *koy enstitut* near Ankara was most impressed. There is nothing like that in the United States, she said, and the idea might well be adopted.

Turkish legislation is following modern lines. Two recent enactments were passed almost simultaneously. By one, the Law of Agrarian Reform, the big estates will be broken up and the land distributed among the landless peasants, who will also be provided with the necessary equipment. By the other the forests have been nationalized, subject to compensation. Now there is being organized a system of unemployment insurance and protection of the interests of the working man. In order to carry this new scheme into effect, a new ministry has been created, that of Labor.

In few countries do the police come in for a share of public affection, and in Turkey they are feared more than beloved. Although much hampered by red tape and the butt of accusations of venality, they are efficient in their work. Almost daily we read of the arrest of criminals within a day, or even a few hours, of a crime, and often stolen goods are restored to the owner with a surprisingly short delay. But the police have to deal with a rough and tough crowd and are not gentle in their methods. They are all Turks, and there is no doubt that at times they are harsh and unfair in handling members of the minorities.

Malcolm Burr, in *Asia and America*.

The Sudan and Egypt

The Sudanese have been greatly disappointed on hearing that the sovereignty of the Sudan has apparently been almost decided exclusively between the British and the Egyptians, with no regard whatsoever to the wish of the Sudanese. The Sudan through all the past centuries was independent since the immigration of the Arabs, which dated back to the twelfth century, when a sovereign independent Government under the name of the Fung Sultanate was established at Sennar. This Sultanate survived until the invasion of Mohamed Ali Pasha, the Viceroy of Egypt in 1820.

Mohamed Ali Pasha invaded the Sudan in the name of the Ottoman Khalifa of Islam. Despite the fact that Mohamed Ali was in his mission representing the Khalifa of Islam, a representation which has its religious weight, yet the Sudanese did not refrain from opposing his army until they were defeated by his modern weapons as compared with theirs. Mohamed Ali hoisted the Turkish flag, but his rule was so oppressive that the Sudanese after one year only rebelled and burned to death Mohamed Ali's son, Ismail, who was commanding the invading forces. The mixed Turkish and Egyptian rule of sixty years in the Sudan was unique in the history of misrule and corruption. In this connection I hardly need to refer readers to what was written by General Gordon and others about such misrule in the Sudan at that time.

It is well known that the Turkish rule was ended in 1885 by the United Sudanese under the leadership of the Mahdi, when the Sudan recovered its complete independence for sixteen years, and the Egyptian Government officially announced the evacuation of the Sudan. This independent Government of the Sudan was invaded for the second time in 1898—by a joint force made up of British and Egyptians. The Sudan gallantly defended its independence until it was defeated by sheer superiority of arms at Omdurman in 1898 by Lord Kitchener of Khartoum. The present existing administrative rights of the two Powers in the Sudan are based on this conquest. Neither Britain nor Egypt had any right before 1898.

In the 1899 agreement between Britain and Egypt, sovereignty over the Sudan by Egypt was not acknowledged, and similarly when the question was raised by Egypt again in the 1936 treaty. In both treaties the Condominium Powers were held to be trustees and not sovereigns. We put our faith in the British Government and the British democratic nation in believing that the Condominium Government is there for the welfare of the Sudan and Sudanese. Legally Egypt has no sovereignty over the Sudan, as in 1820 Egypt itself was a Turkish possession (*wilaya*) and the Sudan was conquered in the name of

the Ottoman Empire. Strictly speaking, Egypt and the Sudan were Turkish possessions until the time when Turkey under the Lausanne Treaty surrendered its sovereignty over all its possessions including Egypt and the Sudan. Even if, in the opinion of some people, Egypt had any sovereignty over the Sudan, such sovereignty had ended as a result of the Sudan's complete independence for sixteen years. This is clearly endorsed by the British Government in the treaties of 1899 and 1936—i.e., the claim of Egypt of sovereignty over the Sudan has not been admitted.

The Turkish flag was hoisted with the Union Jack in the Sudan until Egypt was declared a British Protectorate in the first world war. Since the Greek Empire, Egypt has not enjoyed its freedom until the British released it from the Ottoman yoke and granted it a crown and independence. It is observed that at that time Britain did not reserve any sovereignty to Egypt over the Sudan. Further, it is well known that, following the spread of Egyptian propaganda in 1924, the British Government did not hesitate to expel the Egyptian officials and the Egyptian Army from the Sudan in forty-eight hours. At no time since the conquest has Great Britain claimed the Sudan as part of the British Empire; neither has Egypt treated the Sudan as though it were part of her kingdom. On the contrary, the British have consistently rejected the suggestion that the Sudan should be treated in the same way as her dependencies in the Colonial Empire, and the Egyptian Government, on their part, have gone so far as to plead before the Mixed Courts in Egypt in 1910 "that by the agreement of 1899 the Sudan Government was constituted an autonomous Government, absolutely separate and distinct from the Egyptian Government." The Court upheld this plea and found by the 1899 agreement "a new state was established in the Sudan distinct from and independent of Egypt" (*vide* MacMichael's *Anglo-Egyptian Sudan*, page 66).

It is needless to record here that the Sudanese were the first to join voluntarily the democratic nations who were fighting for the cause of freedom. When the Sudan declared war in 1940 Egypt protested vehemently. The Sudan Defence Force stood alone and checked the invading Italian forces until the arrival of the reinforcements from the Middle East, while the Egyptian Army in the Sudan was confined within the lines of their barracks, giving no help whatsoever. The active part played by the Sudan Defence Force in the liberation of Abyssinia and the defeat of the Italians in Eritrea and the subsequent operations in North Africa justify the right of the Sudanese to their freedom. The Governor-General of the Sudan declared in April last that no decision about the future of the Sudan would be made without consultation of the Sudanese, and this statement was based upon a statement by Mr. Bevin in the House of Commons to the same effect. We placed all our confidence in this promise, which was the first official promise given to the Sudanese and which eased their anxiety regarding the future of the Sudan. The Sudan Government

has constituted representative bodies throughout the country, through which the views of the Sudanese could have been ascertained, yet no action has been taken to consult them.

No sooner was this news known of a reported recognition of Egyptian sovereignty than unrest started in the Sudan. The Governor-General, who returned to the Sudan recently, is now in London, and no doubt will be the best witness as to the state of affairs there. The 1936 treaty paved the way for active Egyptian propaganda, which has had its effect among the discontented and irresponsible elements. It has also encouraged the ambitious, and those promised a reward, to attempt to achieve their ends. It would be a terrible disappointment if the fifty years of the Condominium administration ended in a civil war. The Sudanese are aware of what goes on in Egypt, and have experienced Egyptian rule before the Mahdi and in the early days of this Government. Capitalism and land-ownership are in the worst form in independent Egypt. The ideas of the Sudanese are different from those in Egypt. Our geographical situation, distribution of wealth, land-tenure and social life differ greatly from those of the Egyptians, and we hoped that the British would stay in an independent Sudan with our consent to be our friendly advisers and leaders in our new Government.

The Egyptians would not be content with a nominal sovereignty. They are, in fact, after the Nile waters and the erection of more dams and the acquisition of vast areas of land, or, in other words, utilizing the Sudan as a storage for their irrigation waters and for extension of their own cultivation. We recognize the rights of Egypt to a fair share of the Nile, perhaps under an international control board, but the people of the Sudan must secure their own rights over a share of the Nile, which are so vital to a growing nation. The draft of the treaty as released in Egypt, stating that the two Governments would work towards the welfare of the Sudanese and prepare them to decide their own future, is inconsistent with the apparent acknowledgment of Egyptian sovereignty now at issue.

The Sudanese feel quite in the dark, as they are unable to understand the British way of dealing with the Sudan and Egypt. The latter has obtained its independence through Great Britain. Now apparently the British are giving the Egyptians an empire, and the Sudan will lose its independence through British interference, and as a reward for its contribution and sacrifices during the war the unhappy Sudan will be given to Egypt. It would be more appropriate for the British to abandon the Sudan and leave the Sudanese to settle their own case with the Egyptians, rather than to stay and execute a policy regarding unity with Egypt which is impracticable and against the wishes of the Sudanese. The Sudanese will accept nothing except their independence; and hope that it will be declared very soon.

Abdulla Bey Khalil, in *The Spectator*.

Significant Parallels

"DHUL-QARNAIN"—I

By

Maulvi Sher Ali, B.A.

And they ask thee about Dhul-Qarnain. Say, I will certainly relate to you something instructive from his life.

We established his power in the earth and gave him the ways and the means to accomplish everything:

So he followed a way,

Until, when he reached his farthest point in the direction of the setting of the sun, he found it setting in a spring of murky water, and near it he found a people. We said, "O Dhul-Qarnain, either punish them, or treat them with kindness."

He said, "As for him who does wrong, we shall punish him; then shall he be brought back to his Lord, Who will punish him with a dreadful punishment.

"But as for him who believes and does right, he will have a good reward, and we shall provide for him, by our command, every facility."

Then he followed another way.

Until, when he reached his farthest point in the direction of the rising of the sun, he found that it rose on a people for whom We had made no shelter against it.

So they remained. Verily, nothing of that which he possessed is hidden from Us.

Then he followed another way,

Until, when he came between the two mountains, he found, beneath them, a people who hardly understood a word.

They said, "O Dhul-Qarnain, Gog and Magog are creating disorder in the earth; may we, then, pay the tribute on condition that thou set up a barrier between us and them?"

He replied, "The power with which my Lord has endowed me is better, but ye may help me with physical strength, I will set up between you and them a strong barrier."

"Bring me blocks of iron." They did so till, when he had levelled up the space between the two cliffs, he said, "Blow." They blew with bellows till

when he had made it red as fire, he said, "Bring me molten copper that I may pour it thereon."

So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

He said, "This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into dust, and the promise of my Lord is true." (The Holy Quran, 18:84-99.)

The question of the identity of Dhul-Qarnain

Qarn means (1) a hundred years, (2) a horn (*Lisan*). *Qarnain* also refers to the east and west of the earth. Hence *Dhul-Qarnain* means (1) he who is of two horns, (2) he who is of two centuries, (3) he to whom Dominion has been given in the east and the west.

Before discussing the question of the identity of *Dhul-Qarnain*, it must be pointed out that the Holy Qur-an is not a book of stories. Nothing is given in it merely as a story, but the so-called stories are really prophecies predicting future events. The story of *Dhul-Qarnain* also belongs to the same category. It does not merely give an account of an historical personage, but it also describes the important events that were to take place in the lifetime of another historical personage who was to appear in the future. Thus the passage not only gives the account of an historical personage that lived in the past, but also that of a great historical personality that was to make his appearance in time to come. In short, the passage has both an historical and a prophetic significance and is to be studied in both these aspects.

The word *Qarn*, as shown above, means both "a horn," and "a century." Taken in the former sense, the passage refers to a king of Media and Persia — kindoms represented by two horns. (*Vide* Daniel 8: 20). Of the ram Daniel says, "I saw the ram pushing eastward and northward, and southward; and no beast could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself." It is curious that like this passage, the Holy Qur-an also describes three journeys of *Dhul-Qarnain* (*vide* vv. 87, 91, 94). This lends support to the inference that *Dhul-Qarnain* in the passage under comment is a descriptive name of a king of Media and Persia. And of the kings of Media and Persia,

Cyrus is the ruler to whom the description most aptly applies. He succeeded his father Cambyses I as king of Anshan in 558 B. C. and conquered the Medes in 550. "Cyrus," says the *Ency. Bib.* "the founder of the old Persian Empire, belonged to the ancient princely race of Achæmenidæ, so-called after their ancestor Achæmenes. At first Cyrus was king only in Persia and Anshan, an Elamite province, which after the fall of the Elamite kingdom, had come under the dominion of the Archæmenidæ. In Babylon, Cyrus calls himself by preference King of Anshan, but once, in the annals of Nabu-naid he is spoken of as king of Persia. Neither state, however, was then of much importance in comparison with the great Median and Chaldean empires; both states, too, were tributaries to Media."

This was in exact accordance with what the prophet Daniel had said, "Behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last." Media, being the greater kingdom, represented the higher horn, and as it was conquered by Cyrus after he became king of Persia and Anshan, therefore the "higher horn" came up last. "In a short time," says the *Encyclopaedia Britannica* (eleventh edition), "the petty prince of an almost unknown tribe had founded a mighty empire which extended from the Indus and the Jaxartes to the Aegean and the borders of Egypt. This result shows that he must have been a great warrior and statesman. Nor is his character without nobility. He excels in the humanity with which he treated the vanquished. He destroyed no town, nor did he put the captive kings to death; in Babylonia, he behaved like a constitutional monarch; by the Persians his memory was cherished as 'The father of the people' (Herod iii, 89), and the Greek tradition preserved by Aeschylus shows that his greatness was acknowledged also by his enemies. He therefore deserves the homage which Xenophon paid to him in choosing him as hero for his didactic novel." This account of Cyrus is in perfect harmony with the description of *Dhul-Qarnain* as given in the Holy Qur-an. The Holy Qur-an depicts him as a righteous king. When it was said to him, "O Dhul-Qarnain, either punish them or treat them with kindness," he said, "As for him who does wrong, we shall punish him. Then shall he be brought back to his Lord, Who will punish him."

with a dreadful punishment. But as for him who believes and does right, he will have a good reward and we shall provide for him every facility." (vv. 87, 89).

These words show that if he was not a prophet, he was at least one of the elect of God. Again, the Holy Qur-an quotes him as saying, "This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into dust. And the promise of my Lord is true." These words not only throw light on his connection with God, but also show that God had vouchsafed to him knowledge of the future and that he sometimes made known to men what was revealed to him in visions.

The picture of Cyrus as given in the Bible, is quite in keeping with that of the *Dhul-Qarnain* of the Holy Qur-an. In the first chapter of Ezra we read: "Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 'Thus saith Cyrus King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build Him a house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem.'" (Ezra 1: 1—3.)

In Isaiah, we read, "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple. The foundation shall be laid. Thus saith the Lord to His Anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him two-leaved gates; and the gates shall not be shut. . . . I have raised him up in righteousness, and I will direct all his ways: he shall build my city and he shall let go My captives, not for price nor for reward, saith the Lord of hosts. (Isaiah 44:28; 45:1, 13. See also 2 Chronicles 36:22, 23.) "It is certainly worthy of note," says the *Ency. Bib.*, "how closely, even down to details, the representation of the Persian conqueror, in his own (cylinder) inscriptions (discovered some years ago) agrees with that which is found in Isaiah."

We also see that the description of Cyrus as given in the Old Testament is in harmony with his picture as depicted in the Holy Qur-an. The latter represents him as one of his righteous servants who was a recipient of divine revelation. The Bible speaks of him as the anointed of the Lord and His shepherd and friend who performed all His pleasure. In Ezra 1 he is represented as declaring in his proclamation that God had charged him to build him a house at Jerusalem. This shows that he claimed to be a recipient of divine revelation. "The Lord stirred up the spirit of Cyrus" (Ezra 1: 1) also points to divine inspiration. In the Holy Qur-an he speaks of his power as a favor from God (vv. 96 and 99). In the Bible he is represented as saying, "The Lord God of heaven hath given me all the kingdoms of the Earth." It should be noted that his being a follower of Zoroaster could not prevent him from becoming one of God's elect and recipient of Divine revelation. Zoroaster was a prophet for the Persians, just as Moses was a prophet for the Israelites, and a Persian by following Zoroaster could attain the same spiritual blessings as an Israelite could by following Moses. The spiritual favors of God were not confined to the Israelites; they were shared by all the nations, as were his physical favours shared by all. "There can be no doubt" says the *Encyclopaedia Britannica* "that Cyrus was a genuine Persian and a true believer in the Zoroastrian religion," and by practising righteousness he attained to the same spiritual eminence to which he could have attained if he had been an Israelite and followed the law of Moses.

Verse 89 refers to his kind treatment of his subjects. This is corroborated by history. *Ency. Bib.* says:

"Cyrus, with fine political tact, knew how to win hearts by deference towards the national religion, restraint of robbery and violence and redress of grievances."

The Holy Qur-an says of *Dhul-Qarnain*: "We established his power in the earth and gave him the ways and means to accomplish everything" (v. 85). The Bible says of Cyrus; "I will direct all his ways." (Isaiah, 45: 13.)

Qarn, as pointed out above, also means a "century." Thus *Dhul-*

Qarnain will mean, "he of two centuries." Taken in this sense, the name applies to Ahmad, the Promised Messiah, for his appearance came about at a time when he witnessed two centuries of almost all, if not all, the principal eras of the world. He was born in 1835 and died in 1908 — a period of time which witnessed the commencement of a new century of almost all the great eras of the world. The following table, which is based on the dates of different eras as given in the *Ency. Brit.* vol. 4, p. 1003, vol. 13, pp. 495-501, eleventh edition will show how Ahmad saw two centuries of all the great eras of the world.

List of eras, with the dates of the commencement of their new centuries falling within the years 1835—1908:

Serial number	Name of the era	Number of the century of the era	Year of the commencement of the century
1	The Maghi era	1200	1838
2	Jewish Mundane era	5600	1839
3	The Vikrama era	1900	1842
4	Roman era	2600	1847
5	Era of the Armenians	1300	1852
6	Caesarean era of Antioch	1900	1852
7	Era of Naboo Nassar	2600	1853
8	Julian period	1900	1855
9	Budhavarsa (year of Buddha)	2400	1856
10	Spanish era	1900	1862
11	Era of Maccabees	1700	1866
12	Metonic cycle	2300	1868
13	Destruction of Jerusalem	1800	1869
14	Actain era	1900	1870
15	The Jain era	2400	1872
16	Augustan era	1900	1873

Serial number	Name of the era	Number of the century of the era	Year of the commencement of the century
17	Tyrian era	2000	1875
18	The Saka era	1800	1877
19	Hegira	1300	1862
20	Era of Diocletian	1600	1884
21	Era of Abraham	3900	1885
22	Grecian or Syro-Macedonian	2200	1888
23	Sidonian era	2000	1890
24	Mundane era	5900	1892
25	Civil era of Constantinople	7400	1892
26	The Fasli era	1300	1892
27	The Vilayah san and Amil san of Orissa	1300	1892
28	The Bengali san or the Bengal years	1300	1893
29	Era of Ascension	1600	1895
30	Alexandrian era	7400	1895
31	The Kaliyaga era	5000	1898
32	The Maratha Shuhur san	1300	1899
33	Christian era	1900	1900
34	Grecian Mundane	7500	1902

The name *Dhul-Qarnain* is also applicable to the Promised Messiah if the word *Qarn* be taken in the sense of a "horn." "Horn" is a symbol of strength and power. The Promised Messiah was to be endowed with two powers. He was to come not only in the spirit and power of Jesus Christ but also in the spirit and power of Muhmmad (on whom be peace and blessings of God). In his latter capacity he was to be called the Messiah. Thus the title *Dhul-Qarnain* referred to the two capacities or powers in which the Promised one had to appear. He was not merely the Promised Messiah but the *Messiah*.

named *Mabdi* and it was to this double title of his that the *Dhul-Qarnain* referred.

In the next issue we will take the verses of the Holy Qur-an one by one and show how they apply both to Cyrus and the Promised Messiah.

SHER ALI.

(*To be continued*)

Facts and Forces

Divorce in England

No less than 40,000 divorce cases have recently been listed for trial in Great Britain. The floodlight such figures shed on the incidence of contemporary morals has spurred the legal authorities to reduce the period between the date of the decree *nisi* and the decree being made absolute from six months to six weeks. The new Order came into operation in August. The Committee responsible for the recommendation which has been accepted by the Lord Chief Justice and the President of the Divorce Division was debarred from proposing reforms in the divorce law itself.

Subsequently it has, indeed, been suggested that the second stage of the proceedings should be abolished altogether.

Yet reform is urgently needed. "In no circumstances," says a Press commentator, "does the law recognize any situation in which two married individuals may freely and responsibly come to the joint conclusion that it is better to end their relationship." This condition of things does not make for morality. It does not strengthen the marriage tie. "On the contrary," says the same writer with undeniable force, "they make the Divorce Court the circus where men and women daily commit perjury in order to pass through the narrow hoop of the law."

This degrading state of affairs is mainly traceable to the dead hand of ecclesiasticism. Decisions made by the Ecclesiastical Courts before 1857, we are told, are still followed.

Collateral to this problem is the question of the re-marriage of divorced persons. The Church of England, in general assembly, has re-emphasized its refusal to allow such re-marriages to be solemnised in any church—even in the case of the injured party. As is well known this policy is based primarily on

the attempted application of certain words in the Synoptic Gospels attributed to Jesus: but, as a recognised authority has said, the words of Jesus (if historically accurate) "are simply ordinary examples of the method of the great Prophet—he was teacher not legislator This principle has always been recognised in the interpretation of the Sermon on the Mount." Moreover, the injunction contained in Matthew's Gospel differs from the sense conveyed in the Marcan and Lucan texts. For the State Church to adopt an unbending attitude on such a subject can only do harm to the Church: it will not have the slightest effect on divorce and re-marriage in general, but can only result in driving people away from the Church. Nor can it be argued truthfully that the ecclesiastical law of marriage has always been the same. In 1888 the Lambeth Conference differentiated between the innocent and guilty parties and distinctly affirmed that only in the case of the guilty partner should the blessing of the Church be withheld on re-marriage, and then only during the lifetime of the innocent party. At the same Conference the authorities recognised that "there has always been a difference of opinion in the Church on the question whether Our Lord meant to forbid marriage to the innocent party in a divorce for adultery," so they proceeded to lay down the rule that "the clergy should not be instructed to refuse the sacraments and other privileges of the Church to those who under civil sanction are thus married."

We do not consider it is very likely that Jesus would have sought to apply such an unbending rule in view of the general ideas and practices current at that time among the Jewish population. Nor can we ignore the fact that the Church has shifted its position more than once on such subjects as mixed marriages between Christians and non-Christians and those between orthodox Catholics and schismatics and heretics. In fact, it is rather late in the day for the Anglican Church to try to make the world believe that it has never altered its position on any vital subject. That would be very un-English. In the meantime we are quite sure that the clerical attitude to the re-marriage of divorced persons is steadily alienating substantial numbers of people from the "National" Church.

It should indeed be clearly understood that although the Church Assembly may pass on this and other subjects—which it is clearly entitled to do—*its decisions have no sort of legal binding or power over either laity or clergy*. Any Anglican clergyman is free to re-marry divorced persons if he sees fit to do so. Neither the bishops nor the Assembly have power to restrict an ordained priest of the Established Church from solemnizing such marriages if he wishes to use the permission granted by Parliament to ministers of the Church. Few people appreciate the position. The Church clergy who seek to judge cases on their merits have the remedy in their own hands, though they may have to face reactionary agitation and episcopal frowns.

—The Religion

The Shortage of Men

The proposal made in the British House of Commons some months ago to the effect that polygamy be legalized in England has served to draw public attention to a question which has been of much concern to leading sociologists in all civilized countries.

Polygamy is no longer some abstract concept, the subject of debate among a few religious sects only. Although under public ban and branded as immoral by official public opinion, nevertheless there is indisputable evidence that polygamy is now practiced by thousands of people throughout Europe, and to a lesser extent, in England and America.

In plain fact, the situation is that many women prefer to share a husband with one or more other women, than do without a husband at all.

The proposal of the British member of Parliament merely brought out into the open what every informed person already knew, and was a demand to legalize an existing and widespread practice.

The reasons for the revival of this old phenomenon and the concern of the population experts are not difficult to discover.

In normal times, there are reputed to be 1,070 men for every 1,030 women in this country. This means that, roughly speaking, there is numerical equality of the sexes. Most women have the opportunity to marry, are the sought-after sex and have relatively good assurance that their relationship will be a monogamous one. The equality of the sexes in the prewar years meant that there simply were sufficient women available in the ordinary channels of society for polygamy to achieve little success.

War has meant a complete change in the situation. No one knows the exact population statistics today on the home front, but the entry of 10,000,000 or more men into the armed forces has resulted in drastic changes. In addition to those men in the services, we must also take into account the very large number of men of all ages who have new jobs, due to the war, and have taken up residence in different parts of the country. This has meant a loss in stability and a consequent decision to postpone marriage and the building of a home until conditions become more secure.

The net result then, has been to change the ratio of marriageable women to men to a minimum of three to two and very likely to an even higher ratio. It has been reported that the federal government will undertake a special census in 1945, which should give us more accurate figures.

This ratio, of course, is far higher in England, and immeasurably higher in Russia and Germany, where the war has bitten deeper into the male population and prolonged absences have become the norm. France and Poland, due to "export labor" to Germany, are likewise heavy sufferers.

In Germany, both formally established polygamous relationships and even

casual sexual relationships — relationships that have traditionally been illicit — have received at least left-handed official sanction. This sanction has taken the form of approving speeches from Nazi Party leaders and most important, economic and legal benefits for women who have children, regardless of whether the children are the result of a legal union.

Certain German societies have been formed whose main function it is to issue favorable propaganda about the patriotic duty of child bearing.

One German society does more than issue propaganda. Known as the "League of Lonely Women," this organization issues an emblem to all of its members. German soldiers are informed that whenever they see a woman wearing this emblem, they should understand that they can find "companionship" with the woman immediately. The members of the organization are not prostitutes, and come from all strata of society. It is a form of patriotism that motivates them — plus, we may be pardoned for assuming, the opportunity to satisfy, without incurring any social stigma, a natural and normal desire.

Thus, from the point of view of the government concerned, the lack of men available on the home front is a serious problem and measures must be taken to insure the maintenance of the birth rate. Relationships which will result in child-bearing must be approved for the future welfare of the nation. If this end comes into conflict with old standards of morality, we already see that the answer is to form new standards.

Nobody can say that the situation in Germany and the United States is the same. Nevertheless, the observations of what is happening in Germany is of value because they show clearly what the problem will be in the future if the shortage of men becomes greater and more extended.

Polygamy is but one of the variants which may arise from such a situation. It has one fundamental difference that sets it completely aside from the more common type of sex relationship which arises so often in war time. Like monogamous marriage, a polygamous marriage is usually a stable affair — based upon the solid institutions of the family and home. Without this stable foundation, a religious group like the Mormons, founded originally as a group which practiced polygamy, could never have built so solidly over a period of so many years, nor extended their cult all over the world. As a matter of fact, adulterous and casual relationships have always met with the stern disapproval of groups like the Mormons, which practiced polygamy with the full conviction that they were carrying out the will of God.

Will American women ever be willing to accept polygamous relationships? Will they be willing to share their husband's bed and board with one or more other women?

Such questions would probably meet with an immediate negative answer.

were they to be placed before a representative group of American girls or older women today. Yet it is very important to realize that all of our standards are changing standards and that, basically, they are but the reflection of our needs.

No one can say what the picture of the future will be like. But we do know that the production of the generations of the future will continue — will continue because it is the fundamental and instinctive urge of mankind to perpetuate itself.

Ancient society saw many systems of social, personal and sexual relationships. They all reflected the needs and conditions of the times. Man's morals, too, reflected these needs and conditions. That great social scientist of the last century, Charles Darwin, told the story of how the members of a remote Arctic Eskimo tribe valued their dogs far above their children. Dogs were hard to get, children were much too easy. The result was that in times of famine, the children were sacrificed for the dogs.

A morality which permits this is unthinkable to us today. Nevertheless, fundamentally Darwin's tale does reflect how morality is the result of need.

Outright rejection of the possibility that polygamy can be accepted as part of the American way of living is probable today. But it is not inconceivable that a time may come when it will be discussed widely and seriously.

Certainly, as one of the variants that may result from a shortage on the part of one of the sexes, polygamy is to be preferred over the other types of relationships that flourish when the numerical relations between the sexes is unbalanced. It is doubtful whether the illicit, casual affairs which take place in precisely such situations are desirable alternatives. Certainly from the standpoint of the question of venereal disease, polygamy offers food for serious consideration.

The only antidote against these variants becomes the opportunity for the new generations of men and women to set up and build homes and families of their own.

Confronted with the alternative of a polygamous home or none at all, who can say that the American women will continue to reject outright such a relationship?—Allan Fielding, *Digest Review*.

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